

A S E R M O N  
PREACHT at the  
FUNERAL of the HONOURABLE  
The Lady *MARY FARMOR*,  
RELICT OF  
Sir *WILLIAM FARMOR* Baronet:  
WHO DIED  
At *London* on the 18<sup>th</sup> day of *July*, 1670. and was Buried the  
5<sup>th</sup> day of *August* following at *Easton-Neston* in *Northamptonshire*.

By *JOHN DOBSON* B. D. Fellow of *St. Mary*  
*Magdalen-Colledge* in *Oxford*.



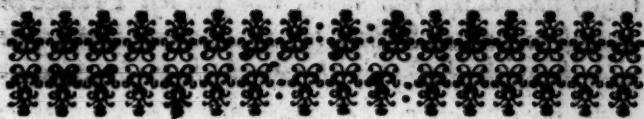
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No. 78.



To the Honourable

Sir *WILLIAM FARMOR* Baronet.

SIR,

**A**S the ensuing Sermon was preached by your particular Appointment; so it is not without the encouragement of an especial Command from your Self, that the Copy thereof is now exposed to the world. In which two Instances of my obedience, you will see, both with how much chearfulness, I can receive, and with how great weakness, I must perform your Will. If the first of these were not a sufficient Apology for the second, I should yet be confident of your pardon for any miscarriages herein, because you are acquainted with the several disadvantages which I was under, during my engagement in this Honourable service. It was the sense of your Duty, that made you quit the Prosecution of a design, which an unhappy Cu-

riosity had put into your mind, and you left France on purpose to pay all Rights to your Mothers Body. It was the greatness of your Love which made you command her Character, that nothing might be wanting to the preservation of her Memory, when her Body was laid up in a dark and silent Vault. This last was indeed a noble Care, but when you reflect upon the Instrument which you thought fit to honour with this employment, must needs judge that you were unfortunate in the choice. For when my Concerns in England call'd me back from a journey, which your Favours and your Company might expect from me, I was assured of my Ladies Death, before I had received the least intimation of her sickness. And it was not easie to recover myself from the disorder into which that surprize had cast me. At least I could not attain to that serenity of mind, which is required to compositions of this Nature. To which I must add, that the work was undertaken in the midst of noise and tumult, and a great variety of Affairs; in a place where I was not only destitute of that assistance which Books might afford; but even of a due retirement to recollect mine own thoughts. But above all, such were the excellencies of that Person whom the latter part of this Discourse pretends to describe, that they disabled me from drawing up her Character, while my own duty as well as your desires obliged me to attempt it. And the former part there-



thereof, which pretends to administer comfort, is address'd to a Person already possessed of all the Arguments for this, which either Religion or Philosophy can suggest, so that it was impossible for me to adde to your stock; and unnecessary to remind you of your own. Here I have an opportunity offer'd to enlarge in your commendations, but I will not adde to the injury which I have already done you in a trifling Description of my Lady, by putting a new affront upon your Person, in presuming to give Another of your Self. As I am not ignorant of your Merits, so I am sufficiently sensible of your Modesty, and therefore forbear to write a Panegyrick meerly because I am unwilling to afflict you in this virtue. However there is one thing which I must beg your Pardon if I take leave to acknowledge, because it cannot be omitted without extream ingratitude, which is, that as you are Heir to Her Estate and Executor to Her Will, so you imitate your Dearest Mother in nothing more than the obligingness of your carriage and the distributions of your Favours, for each of which, no man is more indebted to you, than,

S I R,

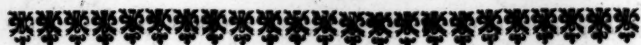
Your most obedient and  
faithful Servant,

John Dobson.



IMPRIMATUR

THO. TOMKYNs.  
Ex Aed. Lambeth.  
Sept. 29. 1670.





A  
S E R M O N  
Preacht at the  
FUNERAL of the HONOURABLE  
THE  
Lady MARY FARMOR,  
RELICT OF  
Sir WILLIAM FARMOR Baronet.

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1 Theſſalon. 4. 13.  
*But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that you ſorrow not, even as others that have no hope.*

W H I L E his ſick Child was yet alive,  
David faſted and pray'd and  
mourn'd, not knowing but that ſuch  
a diſconſolate behaviour, and ſuch earneſt importu-  
nities might prevail for a reprieve, if not reverſe a  
Sentence although it was ſealed in Heaven. But  
when notwithstanding all the Infant died, and the  
B  
whiſpers

2 Sam. 12. 16,  
17, 18, &c.

whispers of his Servants did intimate its departure. He then rais'd up his prostrate Body, and drooping Spirits, threw off his mourning apparel, and anointed his dejected countenance, comforting himself with those important words, That the lost Child was not to be brought back. *He should go to That, but That should not return to him.*

While that Honourable Person, whom we are now come to inter, did stand on the other side of the Grave, great were the *concerns* of Friends for her welfare and recovery. *Concerns*, which those that were *absent* shew'd by their frequent *Missives* and *enquiries*: Those that were *present* by their constant *pains* and *industry*. And since no *Interest* in *Heaven*, nor any *endeavours* upon *Earth* could prevent the fall, but the dismal decree has effectually broke forth, considering the *Faith* and *Hope* of Christians, it may justly be expected that we should comfort our selves after *Dauids* method: that by sprinkling them with tears we cannot quicken her *Ashes*; that by our united sighs we cannot animate the *Carcass*; yea though we should stretch our selves upon the *Herse*, as the Prophet did his body upon that of the widows Child, yet we cannot warm Her into life: *We shall certainly go to Her; but she cannot possibly return to us.*

But I find our present demeanor to be extremely wide and different from That of the Royal mourner; our grief is become eloquent, and suggests *apostrophes* much like those of *His*, when he lamented the Death of *Jonathan* and *Saul*: for we seem to bespeak tears from her *Children*, for the loss of a *careful* and *affectionate Parent*; from the *Servants*, for a *discreet* and *liberal Mistress*; from her *Neighbours*,

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*bours, for a kind and obliging Friend; from the Poor, for One at whose gates they were fed, out of whose Wardrobe they were cloathed, and from whose Purse they were supplied with that which answers all things. As if the Country had been summoned to come in with their Lamentations. Every face is hung with black, and every eye runs over, the whole Assembly breaths in nothing but sighs and groans, and the Church of God is become the House of mourning.*

Such was the Regret wherewith *David* entertain-<sup>2 Sam. 18. 33.</sup> ed the Loss of *Abshalom* his Son: thus did *Abraham* bewail the departure of his beloved *Sarah*. When *Moses* and *Aaron* were gathered up to their Fathers, it <sup>Gen. 23. 2.</sup> showed for thirty days in the Tents of *Israel*: yea <sup>Num. 20. 29.</sup> our *Saviour* himself had a touch of this infirmity, for he did not abstain from weeping, when his Friend *Lazarus* was dead. And if upon *Any*, sure upon oc-<sup>S. John 11. 35.</sup> casion of our present and universal Loss, this lost passion may pardonably be indulged: But while you prepare to draw up the sluices, and compose your selves to grief and sadness, be pleased to admit of *Saint Pauls* Allay: For I would not have you to be ignorant, Brethren, concerning them that are asleep, that you sorrow not, even as others which have no Hope.

The Text contains the first words of a short discourse written by a great Apostle *de Consolatione*. The design of it is, to shew the signal Advantage which the Christian has above others in the point of comfort for the decease of Friends. The particular instance wherein this advantage lies, is that we have better hopes concerning them that are asleep then Others can pretend too: These Hopes are, that at the sound of a Trumpet, and the voice of an Archangel, the dead in

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*Christ shall rise first: then we that are alive and remain at his coming, shall be caught up into the clouds, and being thus met, shall ever after be together with the Lord.*

By this deduction of Propositions it does appear, that to treat pertinently of the Text, *Two* things must of Necessity be done. We are *first* to enquire into the *grounds* of this *Christian hope*: And these being discovered; It is *secondly* to be proved, That this very *hope* does conduce more towards the *moderating* of our *sorrows* for the *decease* of *Friends*, then any *discourses* of the *Heathen*, which yet in *this case* have been *successfully* applied.

We are *first* to enquire into the *grounds* of this *Christian Hope*. Now a *Christian* hath a *warrant* to believe this *Article*, and *hope* for a *Resurrection* upon a *threefold* Account. He is *Lead* to it, *First* by the *principles* of *Reason* and *Philosophy*. *Secondly* by the *principles* of *wisdom* and *providence*. *Thirdly* and *especially*, By the *peculiar Principles* of *Religion* and *Christianity*.

*First* we may *believe* and *hope* for a *Resurrection*, if we look no farther then the *principles* of *Reason* and *Philosophy*, because even *these* do prove such an event to be *possible*. For granting that there is a *God* (whose existence, under other names of an *Ens primum*, and a *Primus motor*, *Philosophy* does demonstrate) it will follow that *all things* are *possible* excepting *such* as do *imply* a *contradiction*: which the *Resurrection* does not. For if it *does*, that *contradiction* must *lie*, either in the *Body* to be *raised*, or in the *Soul* which is to be *united* to it, or else on *God's* part, who is the supposed *Author* of this *mighty work*.

But



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But there is no *Contradiction* on the *Bodies* part which is to be *raised*: For all *Philosophy* grants that *Matter* is *incorruptible*: The parts of it may be separated from each other, and scattered like the Ruines of *Pompeys* Family, some part in *Africa*, some in *Asia*, and some in *Egypt*: They may be *chased* through *all*, but are not to be *lost* in *any* of the *Mazes* and *Labyrinths* of corruption. It may like *Mettals* that are frequently melted down, be Run into vessels of several shapes and figures, but still there is the same substance: How Beautiful soever it appears, 'tis but an *old Author* in a *new edition*, the *same matter* under a fresh *stamp* and *impression*. When God therefore comes to rebuild these dissolved Tabernacles, He will find the *very same Materials* of which they *formerly consisted*, and by consequence there is *no contradiction* in asserting the *possibility* of a *Resurrection*, if we consider the *Body* to be *raised*.

As *Little* is there on the *Souls* part, which is to be reunited to it. For there are *Two* things which *Philosophy* also does assure us of. *One* is, that the *Soul* is *immortal*: The *Other* is, that in its *State* of *separation*, it hath a *Natural appetite* and *inclination* to be joyned to that *Body*, from which at *Death* it was *unwillingly divorced*. And if so; if the *Soul* can as *Really* exist without the *Body*, as it seems to do in *Raptures* and *Extasies*, and in our *subtile* and *nice* *Contemplations*; And yet that *kind* of *existence* be against its *bent* and *inclination*, which it still retains towards the *Body*; then during this *separation*, there will be a *force* and *violence* upon the *Soul*, which cannot be *perpetual*; But for this very Reason, Because the *separation* from the *Body* is against the *Nature*

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*ture of the Soul* ; its *reunion* to it must be concluded *Natural*, at least *Possible*.

The only remaining doubt therefore is, whether *God*, who is the supposed *Author* of this *mighty work*, will be able to *recollect* the *scattered parts*, and *restitute* them for the entertainment of the *Soul*, and likewise put *this* in possession thereof. But if *this* be *impossible*, it must be for *one* of these *three Reasons*, Either *God* must want an *Eye* to pierce into the several Cells and corners, where the disunited parts do reside ; Or he must want an *Arm* to pluck them forth and place them in their ancient order ; Or else the defect must be in his *Will*, And this *Resurrection* shall not be, because *God* hath otherwise resolved.

That *God* doth want an *Eye* to *spy* out and *distinguish* the several parts of the same *Body*, will hardly be credited, if we consider that his *Eyes* are upon all the *Ways*, much more upon all the *Parts* of the *Sons of Men* ; that the *Darkness* is not *dark* unto him, but the *Night* is as *clear* as the *Day* ; that he *saw* all our *Members* while they were yet imperfect, and observed the progress of our *Formation*, when we were curiously wrought in the lower parts of the *Earth* ; for with the same *Eye*, He can look into our *Graves* and *Charnels*, and discern which part belongs to *this Body*, and which to *that*.

That *God* does want a *power* to rally, and reunite these parts, when he hath found them out, is equally incredible : For he, who by a *Fiat*, more *Omnipotent* than *Cæsars Quirites*, could make all things, and those *Bodies* out of *nothing* ; Or, granting the *Eternity* of *That*, out of an *indisposed matter*, must be allowed a power to unite one thing to another. Our experience tells us, that the filings of *Iron* blended with

with so much common dust, that they seem to be lost in the mixture, will yet by the attractive Virtue of the Loadstone, be gathered into one mass and heap : And sure the power of God is not so *dull* and *torpid*, but 'twill be able to *separate* the *parts* of *Men* from the *dust* of the *Earth*.

If therefore there be any defect, it must be in his *Will*, and this *Resurrection* shall not be, because *God* hath *resolved* against it. But these *resolutions* of His appear not in any *declarations* of his *Will*, which he hath yet vouchsafed to the World. For there are but *Two* copies of *this* extant, and in each of these he hath expressed himself to the contrary. He hath *done* it in the Old Testament, *Dan.* 12. 2. where his words are : *That those who sleep in the dust of the Earth shall awake, some to Everlasting Life, and some to shame and everlasting contempt.* He hath *done* it also in the New Testament, *St. John* 5. 28, 29. where his words again are : *The hour is coming, in the which all that are in their Graves shall hear his voice, and come forth. They that have done good, to the Resurrection of Life; and They that have done evil, to the resurrection of Damnation.* This is *Gods will*, which *Will* was never *cancell'd*, or *repeal'd*. Heaven and Earth may and shall pass away, but the least Word and Promise of God cannot miscarry in its truth.

We conclude then, that the *Christian Hope* hath some foundation in *Reason* and *Philosophy*, that even by the *Principles* of these, we do not look for *impossibilities*. And if the Nature of things be rightly considered, the *Heathen* in *Minutius* had no reason to deride the *Christian* as a too credulous Person, in that he believed that he should rise again, *Past Mortem & cineres & favillas*; Because no *Instrument*

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ment of Death can *annihilate* either his *Body* or his *Soul*; and God who at *first* made him is able to *re-store* him to his *Being*, since he is *the same yesterday, and to day, and for ever*.

But these *Principles* do only evince a *Resurrection* to be *Possible*, and so it is that there may be as many *Worlds*, as there are *Stars* in the *Firmament*; but it does not follow from hence, that there either *Are*, or *shall* be so. And if the Christian hath no other bottom for his *hopes* then this, as he would stand exactly upon the same *Terms* with the *Heathen*, in relation to his future estate, so he would have as little reason to take patiently the *Death* of his *Friends*, as they had: And therefore to give him some *advantage* over them, we must advance to

The *second* ground of our *Hope*, and shew that by the *principles* of *Wisdom* and *Providence* 'tis more than *Possible*, very *Probable* that there will be a *Resurrection*. For it must be acknowledged, that God is the *supream Governour* of the *World*; that by virtue of this *Sovereignty*, he is to order the *Actions* of *Mankind*; that to *this* End it is necessary for him to enact *Laws*, according to *which* we are to frame our *Actions*; that to give *Life* to these *Laws*, and the better secure our *obedience*, some *Rewards* and *Punishments* must be annexed to them; that these *Sanctions* should be of *such* a *Nature* and *Force*, that they may do the *work* for which they are *designed*; that they will be *too weak* for *this*, unless they are *Eternal*. And therefore no man would be *obliged* to his *Duty*, or *secured* in his *Propriety*, nor can the *World* be kept in *Ames* and *Order*, without this *Belief* of a *Resurrection* to some *Eternal* condition.

Were

Were we perswaded that at our Death there is an utter *Extinction* of the *Soul*, and *Annihilation* of the *Body*, it would be very Natural to argue in the *Epicures* Language, *Ede, bibe, lude, post Mortem nulla Voluptas.* Let us eat and drink, and rise up to play, for after our Death there is neither Pleasure nor Pain.

The Inferences of a *depraved Reason* from this principle cannot better be observed then in the Example of those *Sadduces* in the Second Chapter of the Book of *Wisdom*. The confession of their Faith, we have in the Five first Verses. *Our Life is short and tedious, and in the Death of a Man there is no Remedy, neither was there any man known to return from the Grave. For we are Born at all adventures, and shall be hereafter as though we had never been: for the breath in our nostrils is as smook, and a little spark in the moving of the Heart, which being once extinguished, our Body shall be turned into Ashes, and our Spirit shall vanish into the soft Air, and our Name shall be forgotten in time, and no man shall have our Works in remembrance; Our Life shall pass away as the trace of a Cloud, and shall be dispersed as a Mist that is driven away with the Beams of the Sun, and overcome with the heat thereof; For our Time is a very shadow that passeth away, and after our End there is no returning, for it is fast sealed, so that no Man cometh again.*

This is an account of their Faith, then the Works that spring from it; the conclusions that follow upon these premisses, you have in the remaining part of the Chapter. Come on then let us enjoy the good things that are present, let us fill our selves with costly Wine and Oyntments, and let no flower of the Spring pass by us; Let us crown our selves with Rose-buds before they



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are withered; let none of us go without his part of Voluptuousness; let us leave tokens of our joyfulness in every place, for this is our portion and our lot; Let us oppress the poor Righteous-man; let us not spare the widow, nor reverence the ancient gray-hairs of the aged. Let our strength be the Law of justice; let us lye in wait for the Righteous, and examine him with desphightfulness and tortures, that we may know his meekness and prove his patience, and at last condemn him with a shameful Death.

This is the Natural Logick of those that hope not for the wages of Righteousness, nor discern any reward for blameless souls: Their Faith ends in luxury and oppression; It is not likely that men should live a Righteous or a Sober Life, unless they have a prospect into another World, nor is that possible unless we grant a Resurrection. Considering therefore the wisdom and the providence of God: His infinite skill in the Arts of government; and the necessity that there is of these Eternal hopes and fears to allure and terrifie Men; and how these do infallibly suppose a Resurrection, it must be concluded upon this account probable.

Yea so necessary is this belief of a future Life to the governing of the World, that the Atheist himself, who will not acknowledge any such thing as a Resurrection, or a Judgment, a Heaven or a Hell, does yet think it a good contrivance of Politicians and Divines to influence the passions of the ignorant multitude by such proper and likely instruments as these Religious Mormons and Bugbears are.

But although some of the Heathen, and especially their Poets did thus chearfully argue,



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*Frangere Toros, pete Vina, Rosas cape tingere Nardo,  
Ipse jubet Mortis te meminisse Deus.*

Martial. Lib. 2.  
Epig. 59.

Yet *others* of them, those that were more *sober* and *considering*, thought a *good work* to be its own *wages*, and every *virtuous Action* a sufficient *reward* unto it self; and to *govern* Such there is no *Use* of any *Eternal motives*, for those that were *virtuous*, would be so still though they had no *hopes*: By this Argument therefore we have arrived only at a *probability*, and that with *one* sort of Men, the *mercenary* and the *slavish*; To prove that this *Resurrection* shall certainly be, we must advance to

The *third ground* of a *Christians Hope*, which he derives from the *peculiar Principles* of his *Religion*. What those *Principles* are, our *Present Apostle* does *discover*, while within the *borders* of the *Text* he does *establish* this *Hope* upon a double bottom; The *First* is the *Veracity* of *God*, the *Second* is the *Resurrection* of *Christ*.

*First* we have a *sure* and *certain hope* of our own *Resurrection* upon the account of *Gods Veracity*, Verse 15. *This we say unto you* by the *Word* of the *Lord*, *that we which are alive and remain at the coming of Christ, shall not prevent them which are asleep, but the Dead in Christ shall rise first, then we shall be caught up*. Now if the *Scriptures* be the *word* of *God*, and the things contained in them were first *spoken* by *him*, which we have no *reason* to *suspect*, because they were *confirmed* to us by *them that heard him*, that is, by his *Disciples* and *Apostles*, *God* also bearing them witness both with *signs* and *wonders*, and *divers Miracles*, and *Gifts of the Holy Ghost* according to his *Will*. If our

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*saviour* hath asserted, that there shall be a *Resurrection*, and proved the *faturnity* thereof against the *Sadduces*, a sect notorious for denying it: of which we have frequent instances in the *Gospel*. Lastly, if his *Word* be true who is *Truth* it self, and cannot lye; then we may reasonably fix our *Hopes* upon his *Word* and *Promise*.

Secondly, we have another bottom for them, which is the *Resurrection* of *Christ*, Verse 14. For if we believe that *Jesus* died and rose again, even so them also which sleep in *Jesus* will God bring with him. After the same manner, does *St. Paul* argue, 1 Cor. 15. 13. If there be no *Resurrection* of the Dead, then is *Christ* not risen.

Our assurance that *Christ* himself is risen, being a matter of *Fact* done so long ago, is capable of no other evidence then the *Testimony* of those who pretended to see him after his *Resurrection*: This is the ground into which our *Apostle* does resolve the *Belief* of this *Article*, 1 Cor. 15. 5, 6, 7, 8. That he was seen of *Cephas*, then of the *Twelve*, then of above five hundred *Brethren* at once; after that he was seen of *James*, then of all the *Apostles*, and last of all he was seen of *Me* also, as of one that was born out of due time; So many were the witnesses of it, and that we may be satisfied concerning the truth of their *Testimony*, nothing more can in reason be expected, then that the thing which they assert does not imply a contradiction; that the *Persons* asserting are such as might certainly know the things which they relate; and are of such integrity, that they will relate no more then what they know to be true. But

It hath already been evinced that the *Resurrection* even of our *Bodies* after they have been brought down into

*into the dust of Death, does not imply any contradiction, much less does this of Christ, because every part did keep its proper place, and the whole lay no longer then three days in the Grave; for in that the dispersed parts are to be gathered up, and a fit body to be framed out of them, whereas in This the Body was entire, and nothing more to be done besides the reunion of the Soul.*

Then, that these Persons might know what they related, is no more unlikely, then it is that a man should remember the face of an ancient acquaintance when he meets him upon the way, or see a Friend when he comes to visit him; for in these postures did Christ appear to them. They were not such as lived in Persia or China, places most remote from the scene where this great affair was transacted, and so spoke from an uncertain report; But they lived in Judea, the Country where he was crucified, and where after his Resurrection these appearances were made. So that they were eye-witnesses of all, and told no more then they had seen, and their hands had I John 1. 1. handled of the Word of Life.

Lastly, that these witnesses were Persons of that integrity that they would relate no more then what they knew to be true. It is argument enough that no men are so sottish as to Lye gratis, and yet these Men must be supposed to do it, having no temptation from the World to put such a thick delusion upon it. Artemid. Oneiroc. Lib. 2. cap. 74. For there are but two things whereby Men are usually induced to deceive others, they are Hopes or Fears.

Hopes these Disciples had none of any good that they might gain by this Imposture: For every thing I John 2. 16. in the World is either the lust of the flesh, or the lust of the

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Grotius de ve-  
ritat. Relig.  
Christianæ,  
Lib. 2.

*the eye, or the pride of life* ; that is, they must be mo-  
ved to do this by the expectations either of *Honours*,  
or *Profits*, or *Pleasures*.

But *Honours* they could not look for, because the  
only fountains thereof, were the *Jews* or the *Ro-  
mans*. From the *Jews* they could not reasonably  
expect it. For *these* continually reproached our Sa-  
viour with the meanness of his extraction, That he  
S. Matt. 13. 55. was *but a Carpenters Son* : And upbraided his Dis-  
ciples with the lowness of their calling. The first  
of them being no better then *Fisher-men*. None of  
the *great*, or the *wise* did believe on Him : and they  
would not endure that dregs should float ; or the  
loftiest clouds be drawn up from the Earth. Nor  
could they expect these from the *Romans*, because  
this *Messiah* was by them lookt on as a *Rival* to *Cæ-  
sar*, and they would not admit such to be *Grandees*  
of the *Empire*, who for their profest *affection* to his  
*Rival* declar'd themselves *Enemies* to the *Prince*.

*Profits* they could not look for ; because those  
that gave *thirty pieces* of Silver to have Christ deli-  
vered into their hands, that they might Crucifie  
him ; They who secured his Sepulchre with a Guard  
lest his Disciples should come by night and steal him  
away ; They who would have bribed the Soldiers  
to charge them with Felony when He was indeed  
risen ; would give but a  *slender reward* to such as  
should loudly tell the World, that he had *survived*  
their *cruelty*, and *escaped* their *Guards*.

Nor *lastly*, was there any *Pleasure* in it, unless  
like Salamanders, they delighted in Flames, and  
*counted it all joy, when they entred into great tribula-  
tion*.

As they had no *Hopes* to allure, so they had no *Fears* to terrifie them into this *Report*. For the great design and business of their *Enemies* was, to *stifle* and *decry* it, and had these *witnesses* been capable of *Fear*, they would either have *fled* from the *Country*, or have *held* their *tongues*. For their *security* was in their *silence*, whereas this *fame* did expose them to *shame*, and *Torment*, and *Death*. This was their *Testimony*, and this *Testimony* was true, all the satisfaction which they could propose to themselves hereby, was, to be obedient to the *Truth*, and loyal to their own *Convictions*.

Something then they *saw*, which if it was not *Christ himself*, must be, either a *picture* drawn by an *abused* and *disorder'd* fancy, or else an *outward Apparition*.

That it was not *Jesus* raised only in a *Melancholy* Brain, does appear from the *multitude*, and *variety* of these *witnesses*, here were *men* and *women*, *Disciples* and *others*, *Persons* of all *Ages* and *Sexes*, of all *qualities* and *conditions*, and that so *many* of such *different* *Tempers* and *Complexions*, of so various *Humors* and *Interests*, should all combine to be sick of the same disease, may justly be to us as great a wonder as the *Resurrection* it self was to them.

Lastly, that the *thing* which appear'd was not a meer *Apparition*, not his *Ghost*, but *himself*, is clear from his *submission* to the *Trial* of *Feeling* and *Handling*: For when his *Disciples* were terrified and affrighted, supposing that they had seen a *Vision*, this was *Christs* own way to disabuse them, *Luke 24.39*. Behold my hands and my feet, that 'tis I my self, handle me and see, for a spirit hath not flesh and bones, as you see me have.

Our

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Our foundation therefore is good, that *Christ is Risen*: Look we now to the *superstructure*, and see with what confidence we may expect, that *our Resurrection* should be secured by virtue of *his*. The firmness of the Consequence does depend upon a double Reason. *First*, the *Office*, that Christ was raised up on purpose that he might execute; Secondly, the *Relation* that still is betwixt *Him* and *Us*.

We are assured that *our Resurrection* will ensue by virtue of *That* of Christ, because of the *office* which he was raised up on purpose that he might execute. This was that he might be the *Judge both of the quick and Dead*. This our Apostle does intimate, Verse 16, and 17. of this Chap. when he relates the circumstances of his coming to judgment; but does speak out, *Acts 17. 31. God hath appointed a day wherein he will judge the World in Righteousness by that Man whom he hath ordained, whereof He hath given an Assurance unto all men, in that He hath raised him from the dead*. But *his Resurrection* could be no earnest or assurance of such a Day, unless he had been raised up on purpose, that he might *Judge* all men. Now Tribunals are erected, and Judges ride their circuits, especially for the sake of the Prisoners, who at the time of the Assizes are brought from their Goals in order to a publick Trial; and by a parity of reason, they are principally the *prisoners of Hope*, those who are held fast in the Bonds of Death, which are to be tried by this Judge; And if He was raised up on purpose to be the Judge of them, it unavoidably follows, that *They* must be raised also to be judged by Him.

Zech. 9. 12.



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The same *security* we have from the *Relation* that still is betwixt *Christ* and *Us*. He is our *Head*: *God* having raised Him up, hath given him to be the *Head* of all things unto the *Church*, *Ephes. 1. 20, 22.* *Nebuchadnezzars* Image may have a head of pure gold, while its feet are of thick clay, but the *Body* of *Christ*, although at present it *does*, must not always stand in this monstrous posture; but if the *Head* be risen and ascended, it will draw the *members* after; that where *That* is, *These* may be also.

He is the *Husband*, and *We* his *Spouse*, *Rom. 7. 4.* You are become dead to the *Law* by the *Body* of *Christ*, that you might be married to another, even to Him who is raised from the *Dead*. Now it is a very unequal match, and more like a *Torment* than a *Wedding*, to make *Mexentius* his couples, by tying the *dead* to the *living*; No, if he lives, we shall live also.

He is the *first-born* from the *dead*: not that *His* was the *first* example of a *Resurrection*. For the *Euseb. de Pre-* Heathens can tell us of some who after *two*, of others *par. Evang. L.* who after *four*, and of *one* that revived after he had *11. Cap. 35. 6.* been *ten* days dead. There was a *Child* restored to life, by a *Prophet* stretching himself upon the *Body*: *1 King: 17. 21.* *Tabitha* arose at *St. Peters* command, and at our *Sa-* *Acts 9. 40.* *viours* call, *Lazarus* came forth; yea at his *Passion* *S. John 11. 43.* the *Tombs* opened, and many of the *dead* crept out, *S. Mat. 27. 52.* and walked in the *holy City*. But *Christ* was the *first* *53.* who raised himself by his own power; the *first* who being once up, died no more; Now the *first-born* being a term of relation, does denote a succession of such *Natives*, so that in due time there shall be more thus born from the *Dead*.

Lastly, He is the *first-fruits* of them that sleep, and *1 Cor. 15. 20.* as the *first-fruits* under the *Law*, were indeed but one.

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one single sheaf, and yet the earnest of a compleat harvest : so the Resurrection of Christ ( whom it hath pleased the Apostle in allusion to this custom to call the *first-fruits* ) is equally an earnest of the Resurrection of our Bodies.

Judg 16. 3.

Thus as *Sampson* when he broke forth from *Gaza*, not only deliver'd himself, but by carrying away the *Gates* and the *Bars* and the *Posts* of the *City*, opened a way for others to follow after him. So now we are assured that *Death* is subdued, and the *Grave* lead captive, and the *Prison* it self in chains, and which seems most admirable, this Conquest is atchieved by the very *flight* and *escape* of our Saviour, by his Resurrection from it. And therefore we may, with as great joy, as reason, break out into *St. Pauls Oration*, ( for so I may call it; alluding to the Acclamation that waited on the lesser Triumph ) *O Death where is thy sting? O Grave where is thy victory?*

1 Cor. 15. 55.

That is the *first* general propos'd : You see the grounds of that *Hope* which a *Christian* hath concerning those that are asleep. I am *secondly* to prove that this very *Hope* does conduce more towards the moderating of our sorrow for the decease of Friends, than any discourses of the *Heathen*, which yet in this case have been successfully applied : To this end, I am obliged first to take a short view of the chief directions of the *Heathen*, and then to shew where the *Christian* hath the advantage.

As for the *Antidotes* of the *Heathen* against an immoderate sorrow, they are most of them peculiar and specifick, adapted to the circumstances of a certain relation or condition ; To support Parents under the loss of an hopeful issue ; or Children at the Funer-  
ral

ral of the kindest Parents. But their general Catholick ones to which they had recourse in every Example of Mortality, may easily be reduced to those six heads.

1. They advised their Patients to consider, that what was befallen their friend was but a *common thing*. For whatever hath a *Beginning*, must also have an *End*. The seven Wonders of the World so much famed for their state and strength, are long since reduced to heaps and ruine; having no other Being now, but in the Leaves of *Poets*, and the Writings of *Historians*. The most flourishing Cities, have either been consumed by Fire, or overwhelmed by Water, or swallowed up by an Earthquake, or razed and demolished by a jealous Enemy. The *stoicks* talked of an *ἑκπύρωσις*, an *Universal conflagration*, whose discourses hereupon will best of all be Englished in St. *Peters* words, that *The day will come when the Heavens shall pass away with a great noise, and the Elements shall melt with a fervent heat, and the Earth together with all the works thereof shall be destroyed*. And 'tis a strange piece of self-conceit and arrogance to think that *mankind* alone shall be exempted from this *common Fatality*, and we remain *unshaken*, when surrounded with *ruines*, and the very *Earth* which we stand on does *sink* under our feet.

2. That which we thus lament, is but a *natural and a necessary thing*. *Man that is born of a woman hath but an appointed time to live*; He comes into the World with his signatures of mortality, and by the brittleness of his constitution shews that he was not built for *Eternity*. *Your Fathers where are they, and your Prophets, do they live for ever?* No, *Τὸ θνήσκει καὶ*

Περωνυλῶ, both the *Wiseſt* and the *Richeſt*, both the *Braveſt* and the *Strongeſt* have all ſubmitted to the ſtroke of Death. And why ſhould we expect our Cabin to float, when the whole Veſſel beſides is ſhip-wrackt? What *Charter* can we *pretend* to, that does *priviledge* Us and our *Relations* from the decays of *Nature*, when all men elſe are travelling to their Long-homes?

3. It ought to be remembred, that theſe *Tears* are very *ſuperfluous* and *unprofitable* things, no way beneficial, either to *our ſelves* who ſhed them, or to *them* for whoſe ſakes we are thus prodigal thereof. As for *thoſe* whoſe departure we bewail, either they are *ſenſible* of our Concerns, or they are *not*. If they *be*, our grief muſt needs *add* to their *sorrow*, at leaſt *ſully* their *joys*: And were it poſſible for the Dead to write Letters to the Living, or ſend back a meſſenger to their ſurviving Friends, they would for their *own* ſakes beſpeak our *patience* and *ſubmiſſion*. If they *be not*, then our ſighs do but vaniſh into Air, and our Tears are ſpilt upon the Marble, and we would unreaſonably be thought to condole with them, who cannot be touched with our ſorrows. Nor are our tears in the leaſt *advantageous* to *our ſelves*, for we gain nothing by them, unleſs perhaps a little eaſe by ſuch evacuations of our grief, which certainly would more become our *Nature*, and our *Vir-tue* to ſuppreſs.

4. *Larga eſt ubique flendi, & aſſidua materia*, the whole World is but a *Valley of Tears*: and every Family hath an occaſion to hang ſome Rooms with mourning. There are the *miſfortunes* of our *Friends*, and the *miſcarriages* of *our ſelves*; the *diſeaſes* of our *Body*, and the *infirmities* of the *Soul*.  
We

We may assure our selves of a *succession* of *disasters*, every one of which will claim an *interest* in our *Passions*. And very necessary it is, that we should be *moderate* in these, since every day does bring forth a *fresh occasion* for their *exercise*. It were indiscretion in a Merchant to Embark his whole stock in one Bottom, or for a Commander to venture all his troops at one charge; nor can it be prudence in us so to weep once, as if he were never to weep more, since we shall undoubtedly meet with many *deplorable objects*, and therefore ought to keep by us some *Reserves* of sorrow.

5. An immoderate grief cannot possibly be hid under a thin veil, and yet if it be discovered will bring a foul imputation upon our Vertue. Every man hath an Empire within himself, the *subjects*, which he is to command, are his *unruly Passions*, to repress the insolencies of these is the end of all our *Learning* and our *Discipline*. The wise man is one so prepar'd against the strokes of Fortune, that the rudest of her Assaults cannot shake or surprize him: And if they do so far prevail as to drive him from his *golden Mean*, he does then cease to be both *wise* and *virtuous*. He therefore that indulgeto an excess, when the thing he endures is only a *loss*, but not *painful*, does pretend to Virtue, and yet lives its contradiction.

Lastly, to do this is not only a *Blemish* to our virtues, but a *Reproach* to our Nature. *Aspice mutorum Animalium quàm concitata sunt desideria, & tamen quàm brevia.* Go thou Mourner to the *Beasts* of the field, there are none more *violent* in their *Affection* then these, and yet though their young be *butcher'd*, the days of mourning are but *three* or *four*, and then they



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they return to their *pasture*, and *themselves*; And from their demeanour learn to stand upon thine own Reputation, that he that is *endued* with Reason may not be thought more *mean* and *degenerous* than are the *Beasts* that *perish*.

*Such* were the *prescriptions* of the *Heathen* against this distemper, and *these* of such an *excellent* and *sovereign* virtue, that in the *strength* of them alone they could bear the loss of their *dearest* *Friends* with a *constant* and *steady* courage; For several of them would neither *shift* their garments, nor retire into their closet; not so much as *change* their countenance, or *quit* the *business* which they were employed in, when the *sad* report first reacht their Ears.

These very *prescriptions* may the *Christian* make use of, with as much *freedom* as they did, only with an addition of *two considerable ones*, which the *discourses* of the *Heathen* were never able to suggest. The *first* is, that *They* discerned nothing of a *providence* in any thing that beset them, and therefore were incapable of making a true use of their afflictions. The *second* is, that *They* did look upon their Loss to be irrecoverable, and had no hopes of enjoying their deceased *Friends* any more; In both which regards the *Christian* hath the advantage, and therefore less reason to sorrow, than *They* had.

*First*, we have an advantage over others, in that we believe there is the *providence* of God in all *Accidents* that beset us. He sits indeed upon the circle of the Heavens, but not so, as to confine his care within the Orbs, but his *Eyes* run to and fro the Earth, and are upon all the ways, and concerns, and works of all the Sons of men. There is not a cheap sparrow sold in the market, but He is privy to the bargain;

nor



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nor can a slender hair of our head fall to the ground, but he, who counts them all, does immediately want one of his number. And if it is not below God to intermeddle in such mean, and trivial Affairs, sure a Christian cannot fall to the ground, without his wife disposal. True it is, that if we look no farther, then the *Affliction it self*, we can never think it beneficial for us, to lose an *useful* and *excellent* Friend ;

S. Mat. 10. 29.  
30.

but if we will take *time*, and give our selves the pleasure of considering ; That *Time*, as it is the best interpreter of *Prophecies*, so it will be found the best expositor of the *providences* of God, and make it clear to us, that *all* things, even the most *bitter* things, shall work together for our good, if we do but love and fear him. David could take no delight, in seeing the son of his Love snatched from him, and his own bowels in Rebellion against him : in feeling a rottenness in his bones, and in chattering like a Swallow, and watering his couch with his Tears. Yet in the event, he is compelled to acknowledge, *That 'twas*

Psal. 119. 71.

good for him, that he had been afflicted. That Merchant, who lost all in a storm, and was then forced by his necessity to study *Philosophy* at *Athens*, saw in the issue, that it was better to be *wise*, then to be *wealthy* ; and *virtue* a more desirable *Cargo*, then that which the Sea had taken from him, and *Periisset nisi periisset* : He was made, by being undone. We are therefore not to bite the stone that hits us, nor so much as snarl at the hand that throws it, but sit down in silence, and survey the posture, that we are cast into ; studying what the Almighty may design by the severity of his Discipline, and the effect will be at once to divert our thoughts, and assuage our grief.

Secondly,

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*Secondly, We have an Advantage over others, in that we hope once more to enjoy those very Friends which are now departed from us. The Heathen did either believe the natural mortality of the Soul, as well as the corruption of the Body, and that the State of the Defuncti was no other then that, In quo fuerant antequam nascerentur: As they were born at all adventures, so they should be hereafter, as if they had never been: or if the liberty of their wills, and the nimbleness of their imagination did evince, that there was some principle within them besides a Stupid and unactive matter, and the Hopes that waited upon the virtuous, and the Fears that haunted the vicious in the chambers of Death, did also evince, that this something would pass beyond the Grave: yet they withal believed such a strange Μετεμψύχως and Vagary of the Soul through Bodies of several shapes and figures, that it must necessarily appear hereafter in a disguise, and so though two friends might happily meet, yet they could not possibly be acquainted in the other World.*

Revel. 6. 9.

2 Cor. 5. 1.

1 Cor. 15. 53.

But what the Heathens either utterly denied, or but faintly believed, at least not at all to their comfort, the Christian Faith doth assure us of: St. John saw under the Altar the Souls of those that were slain for the word of God, and the testimony which they had. And we know, says St. Paul, That when these Tabernacles are dissolved, we have a building with God, a house not made with hands, eternal in the Heavens. 'Tis this same corruptible that must put on incorruption; This same mortal, that must be clothed with immortality; and in this very flesh, which is now laid up in a place of silence and inactivity, shall we see God and one another.

Why

Why then should we *mourn*, when our Friends launch forth into another Country, since they are not *gone* for ever, but only *gone* before us; and the time will come, when our *silver cord shall be loosed*, and we weigh Anchor, to make the same Voyage. And if we prepare our selves for it, by treading in their steps, and imitating their virtues; we shall at the last over-take and meet with them, in the *Paradise of God*; where not only *Tears* will be *wiped away*, and *sighs vanish*, but *Death* it self will be *swallowed up in perfect victory*: Those, between whom the *Grave* hath at present made a short *separation*, shall with *Everlasting kindness embrace each other*, and *be for ever with Themselves*, and *with the Lord*.

The *Second General of the Text* is also dispatched. It now remains, that we apply all to the present occasion, which will be done by *so reviewing the words*, as to fix especially upon these *three particulars*. We are not to be ignorant (1.) *who the Person is*, that now sleeps. (2.) *What that is*, which hath hapned to Her; She is *fallen asleep*. (3.) That *she was one*, of *whom* we have the *greatest Hopes*.

*First, we are not to be ignorant who the Person is, that now sleeps*. At the hearing of which words you may happily expect *Her Character*. But when I attempt to draw *this*, my Thoughts present me with a *threefold discouragement*.

The First is, That when *she* was in *perfect health*, and of a *disposing mind*, she made a kind of *nuncupative Will*, and therein commanded, that her *Body* after *Death* should by *no means* be *Embalmed*, nor her *Name* *perfumed* with any *Funeral Eulogies*: And if the *Carcafs* of him, that is *slain*, be apt to bleed *a-fresh*, when but lightly touched by the trembling

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Murtherer:

Murthrer : By the same kind of *sympathy* perhaps the most  *slender* commendations may draw blood into the Face, and discolour the *paleness* of Death with the *modesty* of a blush.

Secondly, My second discouragement is, That 'tis but a *customary thing to dress up the Dead*, by scattering flowers upon the Hearse, and right or wrong speak well of them in a *Funeral Sermon*. It may therefore seem some *prejudice* to her *Honour*, that she has no more done to *Her*, than what is *ordinary* for *others* ; whereas should this *duty* wholly be *omitted*, the *neglect* would redound as much to the *advantage* of her *Reputation* : as the *like* did to that of *Brutus* and *Cassius* in the *Roman History*. For when the *Statues* of *other Patriots* were carried in pomp at the *Funeral* of *Junia*, and *Theirs* were not : the *spectators* being sensible, both of their *Virtue* and the *Affront*, immediately enquired for what reason *they* were not there. After the same manner, since the whole Country was acquainted with *Her merits*, upon this *Omission*, they would presently ask, why, since *others* upon the same occasion have been *commended*, the *Lady Farnor* was not ? And by these means, *Eo ipso præfulget quòd non visèbatur* : Like the *Sun* and *Moon*, she would be the more gazed on for being *Eclipsed*.

I am in the *third* place discouraged by mine own *inabilities* to undertake her *Description*. For if none but the most exquisite *Artists* in their kinds were permitted to *make* the *Effigies*, or draw the *picture* of *Alexander* : none but the most excellent *Orator* ought to describe this *incomparable Person* ; whereas such are the *frailties* of my *fancy*, that when it does address it self to this work, 'tis apt to *shrink* and *start back*,

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*back*, and is as much *dazled* with *this*, as the *bodily Eye* is wont to be, at the presence of a too *illustrious* object.

But since the *design* that I aim at, is entirely your *Consolation*; and *Sampsons riddle* is in this instance Judges 14. 14. unfolded, because in the *very Eater*, we may find *Meat*, and *Hony in a Carcase*; It is as necessary for me to make use of *some*, although but *few* parts of *Her Character*, as it is for him to handle *Mummy*, who would from thence extract some *balsom* for his *Wounds*:

As for *Her Pedigree*, I am not very *sollicitous* or *inquisitive* after *that*; for I must confess my self a Friend to *St. Chrysostom's* kind of *Heraldry*, which In Genes. 6: Homil. 23. consists, not in recounting the *Ancestors*, but the *Virtues* of the *Descendent*. However *she* had something to boast even of the *Rock* from whence *she* was *bewn*.

*she* was the youngest Daughter of four, of *Hugh Perry Esquire*, *Alderman of London*; a person sufficiently known at *Wooton-Underedge* in *Glocester-shire*, the place of his nativity, for a chargeable *Aque-duct*, for a *Free-School* and *Hospital* both of his own erecting and endowing: and famous in the *City* for the great *Offices* he bore; which a goodly *Monnment* in *St. Bartholomews by the Exchange* had to this day preserved, but that a *savage Fire* was as *unmerciful* to the *Tombs* thereof, as *Cambyses* was to the *Sepulchres* of *Egypt*.

The place of her *Birth* was the great *City*; and this also was the *School* of *Her education*, in the *Family* and under the eye of the *Right Honorable the Lord Newburg*, then *Chancellor of the Dutchy*, who in his love and care was indeed the *second Father* to the *Children*,



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as by *marriage*, He was become a *second Husband* to the *Mother*: which I the rather mention, because it was not fit, that *he* should be pass'd over in *silence*, *whom* for this *good office*, *she* could never speak of without *honour*.

The *method* She was brought up in, was both *Vir-  
tuous* and *Gentile*, as might be seen by those *accom-  
plishments* that were so *conspicuous* in Her *life*. These being no other than the *blazing* of those *sparks*, and the *fruits* of those *seeds* which were *sown* in Her *edu-  
cation*.

Bial. 90. p.

While others lived, as if they had been *born* like *Leviathans*, to *take their pastime* in the *deep*: and *baptized* into a *profession of dalliance and softness*; so *spending every day*, as if it were a *tale* that is *told*: Her *business* was to prepare Her self so to pass through the waves of this *troublesome World*, as finally not to miss of the *Land of everlasting rest*. While they thought it a *mighty proficiency* to remember some *expressions of a new-play*, or *judge nicely* of the *comeliness of a dress*, or accept the *caresses* of an *offici-  
ous Gallant*: Her *virtues* did out-strip her *years*; nor could every day add so much to the *stature* of Her *body*, but it added much more to the *ornaments* of Her *Soul*.

By this course before the *Age* of *fifteen*, she had with all that knew her, gain'd the reputation of being *Grave* and *Thoughtful*: and for that reason, fit to undertake the cares of a *Family*, and engage in the affairs of *another condition*, than what she had hitherto tried. Accordingly she was about those years married to the *Honourable Henry Nowel Esquire*, *second Son* of the *Lord Viscount Campden*, a person that was her *match* both in the *temper of his mind*, and in the *measure* of his *fortune*. But,



But, as Solomon says, *In the midst of triumph there is sorrow, and the end of all our mirth is sadness.* For scarce was this happy pair warm in their marriage-bed, but the very House, which they lodged in, was besieged by the Enemy: An event that was advantageous to Her in this regard, that it gave an opportunity of shewing, as well Her *courage*, as Her *love*. Although the softness of her Sex, and tenderness of her Age, and her no acquaintance with such noise and dangers, might have warranted her *fears*, yet She bravely resolved not to be *guilty of them*. Had Bows and Arrows been the Weapons of that warfare, very probable it is, that like the women of *Carthage*, she would have parted with her Hair, to supply the want of Strings: Sure it is, she did not fail to assist, in what was possible for her to do, but even melted Lead and made Bullets for the use of the Defendents. Prov. 14. 13.  
Florus L. 2. C. 15.

And when the great strength of the *Assailants*, and the great weakness of the *No-Garrison*, had made their case dangerous, if not desperate: And the Husband was solicitous about the safety of his beloved, she resolutely told him, *That rather than he should wound his Conscience, or blemish his Honour, or bring his loyalty under the least suspicion, Impavidam ferient Ruinæ, she could be content to see the House fall upon their heads, and together with him be buried in its Ruines.*

The strength of *Sparta* was in the breasts of its Citizens, but resolution and courage would not avail here: Notwithstanding both, the *Chaldeans* prospered, and this surrender of *Lusfnaw* was the beginning of her sorrows. After that, like the messengers of *Job*, or the waves of the Sea, they rowled thick upon the neck of each other. There followed the plunder.

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plunder of the House, and the imprisonment of its Owner; the Wife fell sick of the small-pox, which disease occasioned her miscarriage of a Child almost ripe for the World; the sight of this Child became infectious to its Father: and to compleat her Unhappiness he quickly died of that distemper.

Job 14. 1.

Her days had hitherto been but very few, and these few very full of troubles. Such a series and succession there was of these, (being both Maid, and Wife, and Widow, a Mother and yet Childless, and all within the compass of one year) that she seem'd to have run through all the chances and misfortunes of an Age, before the sun (though by his own proper motion he goes near three score miles every day) could travel once through all the signs of the Zodiac.

After this, for the space of three years, the disconsolate Widow lay behind the veil; nor will it be civility in me to lift up this, so to peep into the retirements of a mourner. Let it suffice, that the next prospect, which we take of her, is in the arms of a second Husband, and at the head of an ancient Family. In which Position she presents her self to our eye, as an excellent Wife and a careful Mother, and an incomparable Mistress, and a most hospitable Lady.

With what loyalty and content did she live with her Husband? With what unconceivable sorrow did she at last lose him? She could never think of his person and love without a mixture of joy and grief; nor mention his Name without a remarkable transport. If she were partial in her affection to any one of her children above the rest, it was for his sake, that she was so: Respecting him with a peculiar kindness, who was the darling of his heart, and heir  
to

to a *double blessing*. It was an argument of *Alexanders* love to his *Epheſtion*, that he commanded ſacred ſolemnities to be kept every year in remembrance of him : It was equally an *expreſſion* of the *affection* of this *Lady*, that though they are now near *ten* years, ſince he left her, yet was he ſtill freſh in her memory, and the *day* of his deceaſe annually ſet *aſide* on purpoſe to reflect upon this *ineſtimable loſs*.

We are next to behold her in the *relation* of a *Mother*. God had bleſſed her with a numerous off-ſpring, whereof *ſix* only remain, the reſt being fallen aſleep : And theſe, as they were her *chiefeſt crown*, ſo they were her *greateſt care* ; ſo tender was ſhe of them, that if a *child* was ſick, ſhe could not poſſibly be well : It was our daily obſervation, that a noxious humor in the *Daughters eye*, did by a *constant ſympathy*, become *tears in the Mothers*. So jealous was ſhe over theſe, that when the *untimely death* of the *Father* had caſt them all, and thoſe *young*, into her hands, in the meaſure of her care, ſhe then became a *double Parent* : And the better to diſcharge that great truſt, which *providence* had repoſed in her, was reſolutely averſe to any other *Matches*. No *Titles of Honour*, no *addition of Eſtate* ; not the *ſatisfactions* which ſhe had already *twice* found, and might again hope for, in a *married life*, could tempt her to a *third adventure*. Rather then run the hazard of wronging her *former children* by any *freſh engagement of her ſelf*, contented ſhe was to live and dye a *Widow*. So provident was ſhe for theſe, and fearful leſt the *talent*, which they might expect, ſhould unhappily be wrapped up in an idle *Napkin*, that ſhe ſo brought them up, as they might be capable of improving it, by a *ſuitable employment*. If ever ſhe courted

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an interest, it was for their advantage. If ever she was troublesome to her Friends, it was for their advice and assistance in the disposal of these: If ever she was urgent upon the Heir to gratifie her in any thing, it was to make a firm settlement of those Fortunes upon the younger Children, which the Father lived only to design: and having done so, was ready for a *Nunc Dimittis*.

We are next to view her as a *Mistress*; and that she was *incomparable* in this kind. The Servants plainly tell us by the length of time, that they have lived with her; some *seven*, and some *ten*, and some *twenty* years. It was not possible for them to find a better, and therefore they resolved not to make a change. While they lived in her service, the wages contracted for, were paid to a day, and to a farthing; and when that any went away, I mean to be married, (for they seldom parted but upon that account) she constantly added something to set them forth into the World: yea more, if after this they lived within her reach, They never failed of her countenance and her kindness. So mindful was she of them, even to the meanest of the whole number, that she was not willing to leave the World, until she had given Legacies to them all.

Next for her *Hospitality*; it must be remembred to her Honour, that though *London* was the place of her birth, and had all the temptations of a Native soil to draw her up, yet she would not sneak thither to avoid the charge of house-keeping. While her Tenants were obliged to spend their dung upon the Estates which they held of her, she could not think it reasonable, that her self, who was but a Tenant of the Almighty, should carry off the crop, to the great

great impoverishment of the soil which brought it forth; but *spent* her *estate* in the *Country* where she received it; and spent it not in *vanities* and *fancy*, but such a *diffusive* way, that the *dependents* and the *poor* might be the *better* for the expences. Here was no great *Hall*, built at first for *free entertainment*, broken into a few *lesser rooms* only for *waiting* and *attendance*. The *Table* here was not filled by one great *dish*, with a *little spruce* something in the *middle*; but all things in such *plenty* and such *order*, that the *rich* might at any time have a *meal*, and the *poor* an *alms*.

On purpose to let you see that Grief is immethodical, we must now take a large step, from her *Hospitality* to her *Religion*; which was perfectly that of the *Church of England*, as it stands opposed to all *Schismatical Innovations*; even then, when the *Crown* was fallen from our head, and the *Church* persecuted by the *Seſtaries*, in that form which was generally decried, as *Popish* and *Heretical*, did she constantly worship the *God of her Fathers*. While some do turn *prayers* out of their *houses*, and shut *Graces* from their *Tables*, and look upon all *Religion* to be a tale publicly allowed: She believed there was a *God*, and that *God* to be worshipped: and therefore, besides the *prayers of the Family* twice a-day, she fail'd not to make good holy *David's* resolution, by calling upon *God* in her closet, and that instantly, both in the *Psalm 55. 14.* Evening and Morning, and at Noon-day.

Together with her *Prayers*, we must joyn her *Alms* and *Charity*: To express which, let the *Poor* speak, who three days in a week were relieved at her gates: Let the *Widows* speak, who were clothed at her charge. Let the *Children* speak, who li-



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ved *Incognito* about the house, untill they were *fit* for some service; and then *entertained* by her, untill they were *big enough* for some Trade, and then bound *Apprentices*, that they might stand upon their own bottom. Let the *sick* speak, whom she vouchsafed to *visit*, and when the meanness of their condition could not furnish them with *food convenient*, permitted them to use her Kitchen with as much freedom as they would do, were it their own. Yea, let *those* speak, *who alone* can, because supplied so secretly, that the *left-hand* did scarcely know what the *right-hand* had done.

Euke 19. 8.

These *Alms* did arise, like those of *Zaccheus's*, out of her *own Goods*. She did not exercise her *Charity* to the prejudice of her *Justice*, nor defraud *others*, or delay her *creditors* to relieve *these*. So impatient was she of being in debt, that she never left the Country, though but for a month, without paying off all scores before her departure. The *Tradesmen* that were happy in her *custom*, looked upon their money; while in her *hands*, to be as sure as in their *own*; and for this reason she was forced to *dan* them, as importunately, to bring in their *Bills*, as they were some *customers*, to get in their *Money*.

In short, she was *righteous* in every *action*, and *patient* in her greatest *sufferings*: *Temperate* in all *things*, and as *modest* as the *morning*: so that we may say of her, what *Vilior* does of his admired *Trajan*, *Virtutes Temperamento quodam miscuisse videbatur*, *Graces* and *Virtues* were the very *Elements* of her *temper*: And were *Brutus* now alive, he would recant that *rash opinion*, That *Virtue* is but an *empty name*; because it was here *Embodied*, and he might have conversed with it in a *humane shape*. True.

Rezel. mel.  
Mist. in Trajano.

Florus L. 4.  
C. 6.



True indeed, the Scripture does make its *Heroes* illustrious only for some one *virtue*; as *Moses* for his *meekness*, and *Joshua* for his *courage*: *David* for his *integrity*, and *Solomon* for his *wisdom*: thus, though in every *Body* there is a *complexion* of all the *four Elements*, yet one of these is *predominant* in its *humour*; and although there be sundry *Constellations* in the *Firmament*, yet one *Sun* does *hide* them with his *light*, and *baffle* them with his *lustre*, and even *extinguish* by *out-shining* them: But if any one *grace* were more *conspicuous* than the *rest* in this excellent *Person*, her *humility* was the most *exalted*; like *Planets* in their *Perigee*, she looked *biggest* when she was *lowest*: for it must needs be *admirable*, that one of her *beauty* and *parts*, of her *quality* and *fortunes*; one that lived in so much *honour*, and for whom her acquaintance had such a *value* and *reverence*, should yet never be possessed with a *tolerable opinion* of her *self*.

These are some remarks upon her *life*, which it were extremely easie both to *multiply* and *enlarge*, did not I speak in a *place* where she has lived near these *twenty years*; and before *those*, who for a *longer time* have been *witnesses* of her *conversation*: And therefore their own *thoughts* and *knowledge* may *supersede* any farther Account.

I know it is expected that something should be spoken of her *sickness* and *death*; that I should inform you of those little circumstances which seem to argue there was a *fatality* in it; that I should tell you her *disease* was a *Fever*; with what *rudeness* the first *assault* was made; by what *steps* and *degrees* it *advanced*; how at last it became *victorious*. But this is a *tender subject*, which in *compassion* to very

many, must wholly be omitted ; At least we are to be satisfied with *this*, that she set her house in order, by a timely disposal of her Estate ; and her soul in order by continual Devotions, and a receiving of the Sacrament ; and having done both, She, who three and forty years had lived the Life, after fourteen days died the death of the Righteous.

Ecclus. 22. 12.

And having died so full of Honour, though not of years, and done her part so well ; it is not fit she should go off the Stage with no other plaudits, than a groan. Says the Son of Sirach ; For a fool, and an ungodly man, one would mourn all the days of his life, but for one that was wise and good, seven days may suffice.

Secondly, We are not to be ignorant, what it is that hath hapned to her ; she is fallen asleep. Death together with its sting hath lost its name. Now, it is no longer a despoiling of the beauties of the body, or a laying waste of the faculties of the soul ; but the stretching of the one upon a bed of Earth, and the dismissing of the other into a joyful liberty, where it really possesses those pleasures, 'twas wont only to fancy in a dream.

Isa. 26. 19.

These two are so extremely like, that the Philosophers supposed them to be brother and sister ; and the Poets took them to be very near of kin. It is *Kασιγνύτω* in Homer, and *Consanguineus Lethi Sopor*, in Virgil ; but Christianity hath contracted these two into one. The usual phrase now is, not to say, that such a one Died, but that He sleepeth : And the voice of the Archangel at the Resurrection will refer to this, *Awake and sing you that sleep in the Dust.*

Do we, when we betake our selves to our Natural rest, enter into our chambers ? so the People that are appointed to die, are commanded to go into their chambers,

*chambers, and shut the doors about them, Isa. 26. 30.*

As a preparatory to *this*, do we commend our Bodies, and our Souls, and all our concerns to Gods protection, who is the keeper of Israel, that never slumbers or sleeps? So did St. Stephen, first he prays, Lord Jesu receive my spirit, and having so said, he fell asleep. Acts 7. 30.

Do we uncloath our selves before we go into bed? To die, is in St. Peters languish, to put off these Tabernacles: as in St. Pauls, when we rise again, we are cloathed with our house from Heaven. 2 Pet. 1. 14.  
2 Cor. 5. 2.

Being thus uncloathed, do we lye down upon the bed? So in the Prophets stile, Isa. 57. 1, 2. *When the Righteous man perisheth, and the Merciful man is taken away, he does but enter into peace, and lye down upon his bed.*

Is it only the Body that sleeps in this Natural one, the soul being then most active and busie, as some Tradesmen do then work hardest, when the shop-windows are shut down? So it is the Body alone, that is carried forth into the chambers of death. Our Religion does not allow of any *ὑποκατανομία*, no silent recess, wherein the Soul shall slumber until the day of the Resurrection.

Since the Paralel between these two does hold in so many instances, we may now say of this deceased Lady, as our saviour did of the Rulers Daughter, *She is not dead, but sleepeth.* She put off that skin S. Mat. 9. 24. and flesh wherewith God had cloathed and adorned her, with as much chearfulness as others do their garments: she worked so very hard and rested so very little in the day, that she cannot but sleep sweetly now the evening is come. She had a Conscience too clear to be scared with visions or terrified with dreams.

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And before *she* betook her self to *this*, having received the *Sacrament* of the *body and blood* of *Christ*, her *sleep* must needs be the more *sound* for that *Christian* repletion.

It may therefore in some measure *assuage* our *sorrow*, that the *Coffin* is but a *Bed*, and the *Vault* a *Dormitory*; in which we are not to lodge our Friend with *grief* and *sadness*, but only with a decent solemnity bid her *Ladiship* *good-night*, being sure to meet again in the morning of the *World*, when those that *sleep in the dust* shall *hear the voice of the Archangel* calling them up; when those that go to *bed* soonest, will be *first* up too; even sooner then those who shall not *sleep at all*, but be *changed in a moment*, in the *twinkling of an eye*. For this is the *Apostles* order: *The dead in Christ* shall *rise first*, then those that are *alive* shall be *raised up into the clouds*.

True it is, It may seem a little *unnatural* and *preposterous*, that any *person* should go to *bed* at *Noon*, and fall into this *dead sleep* in the *middle* of her *Age*. God may in *justice* cut off the *wicked* in their *Strength* and *vigour*; but that the *Righteous* should not live out *half their days*, is a very *intricate* and *amazing* *providence*.

It is so, but the *Wise-man* hath cleared up this difficulty, *Wisd.* 4. 7, 8, 9, &c. Although the *Righteous* be prevented with *death*, yet shall he be at *rest*; For *honourable Age* is not that which *standeth in length of time*, nor that is *measured by a number of years*, but *Wisdom* is the *gray-hair* unto man, and an *unspotted Life* is *old age*. She being made *perfect in a short time* hath fulfilled a *long one*, and her *Soul* having pleased the *Lord*, he *hasted* to take her away from amongst the *guiles of the World*.

This

This brings me to the *Third* and *last* observable :  
*We are not to be ignorant that the Honourable Person*  
*now fallen asleep, was one concerning whom we have the*  
*greatest Hopes :* that having *Run* legally, she hath now  
*gained the Prize :* and having with *courage* and *per-*  
*severance fought the good fight of Faith, she hath now*  
*laid hold on Eternal Life.*

1 Tim. 6. 12.

When the *Egyptians* Buried the *Priests of Isis*, that  
 day was a kind of *Festival*, and celebrated with all  
 expressions of *gladness*, because by their Death they  
 were become Heirs *ἱπὸς τοῦ Κρείττονος*, admitted into  
 the best company, and enjoyed *That* in *Regions* of  
 the greatest pleasures. The same should we do at  
 the *Interment* of our *Friends*; because like those that  
 travel through a dirty Lane to a stately Palace,  
 they do but pass through the *Grave* to *Eternal Man-*  
*sions.*

But if other *Songs* and *Hymns* be too *light*, sure I  
 am that *St. Peters Benediculus*, will not *spoil*, but *grace*  
 the Solemnity, 1 Pet. 1. 3, 4. *Blessed be the God and*  
*Father of our Lord Jesus Christ, who according to his*  
*abundant mercy, hath furnished us with an Anchor*  
*that will reach the Bottom, be our Sea never so*  
*Deep ; and hold us fast, how violent soever our*  
*storms and agitations are. This Anchor is our*  
*Hope, this Hope, that lively one, to which we are be-*  
*gotten again by the Resurrection of Christ from the*  
*Dead, to an Inheritance incorruptible, undefiled, and*  
*that fadeth not away, reserved in Heaven for us.*  
 Where, if in the days of our Pilgrimage we have  
 served God acceptably, with *Reverence and Fear*, af-  
 ter the *Example* of this most accomplished Lady, we  
 shall in the presence of God, who is the judge of All, Heb. 12. 22.  
 and of Jesus the Mediator of the new Covenant ; with  
 23. 24.

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an innumerable company of Angels, and the general  
 assembly and Church of the First-born; with the spir-  
 its of just men made perfect, and with this very Pen-  
 pen of whom we are now to take a solemn leave,  
 Sing, Blessing, and Glory, and Honour, and Wisdom,  
 and Thanksgiving, To the Lamb and Him that sitteth  
 upon the Throne, for ever and ever. Amen.

**FINIS.**